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proved by the mere fact that the ends of human beings (who exist in a universe already made by another being) are realized only through progressive transformation (p. 368). The author's doctrine of personality rests upon the general "monistic" assumption that mind and matter are different aspects of a unitary being. It is as follows:

"The genesis of a personal being consists, then, not in the transmutation of physical force into psychic states, as materialism represents, but in the concentration and unification of preexisting psychic elements, which, in their isolation are unconscious, into a conscious individual. Now my thesis is simply this: Consciousness is a complex phenomenon, not a simple state. It is made up of elements or factors which *become* consciousness in their union, but are *not* consciousness in their isolation. . . . The psychic aspect of a single brain-cell is not a consciousness, but the psychic aspects of a great many cerebral cells unified through the organic unity of an organized brain, become a consciousness" (p. 128).

What these unconscious psychic elements are, or how he knows that they exist at all, or how the organic unity of a brain can turn them into a consciousness, the author does not explain. The trouble with a "genetic philosophy" is apt to be that, as long as it is genetic, it is not philosophy, and as soon as it becomes philosophy it becomes uncritical and superficial.

H. A. A.

#### IMPROVEMENT AT LEIPZIG.

Former members of the first "Seminar für experimentelle Psychologie," will easily recall the upper story of the grimy "convikt," with its irregular suite of rooms, in which Professor Wundt has fostered the early growth of our science. Those quarters are now among the things that were. A modern edifice will soon occupy the site, and may possibly afford room for the psychological laboratory. Meantime Professor Wundt has taken refuge in the "Trierisches Institut," lately renovated for the accommodation of branches that were taught in the demolished convikt.

The present auditorium is inferior to the old one; it is smaller and the ceiling is too low. But the institute proper has gained by the transfer. It comprises ten rooms, all of which open on a corridor, a plan which does away with the inconvenience formerly felt of passing from room to room, at the risk of disturbing the workers. The improvement is most evident in the position of the library, which can now be reached without the trouble of rapping at half-a-dozen doors. Of the other rooms, two have been set apart for the professor and his assistant; each of the remaining seven is devoted to a special class of work, and furnished with appropriate apparatus. The dark room is considerably bettered by this arrangement, and the centering of batteries in a single apartment, from which all currents can be managed, avoids troublesome interference and loss of time. Add to these features a fine exposure in every direction, and certain provisions for comfort which not even a psychologist can forego—if the combination is not perfect, it certainly justifies the remark of Dr. Külpe: "More suitable quarters could not have been secured, had they been planned *ad hoc*."

E. PACE.

In the paper upon "Rhythm," published in this number of the JOURNAL, it was stated that sustained speech with children always became rhythmical. In support of this proposition we have to

submit the following observations made upon children by pupils of the State Normal School at Worcester, Mass. For the use of these, we are indebted to the kindness of Principal E. H. Russell:

B., age three years, had an older brother who went to school. One evening B. heard this older brother studying his arithmetic lesson and repeating the rule, "Reduce the numbers," etc. The next day B.'s mother heard him talking to himself and saying, "Renounce it by fives, an' fours, an' sevens, an' nines, and squeeze it as tight as you can." Evidently we have here a perfect rhythm. When the child attempts to repeat the rule, and being guided only by his own impulses, he selects just those words that will satisfy his rhythmical impulse.

G., age three years, heard the other children repeating the familiar incantation rhyme said when they were about to jump or run: "One to begin, two to show, three to make ready, and four to go." When G. attempted to say this to her mother, she said: "Two biggy to show, two forty go so." The child has not only caught the rhythm, but also the rhyme, and made her reproduction a type of a fairy measure.

M., age four years, watched very attentively her mother making a cake. The following day she came to the observer and commenced to repeat what proved to be the recipe for the cake which she had seen her mother making the day before. Says she: "One tea-spoonful of sugar, one cup of molasses, a spoonful of cream of soda, a little salt and some vinegar."

The rhythm is not so clear as in the previous cases, but it is impossible to read her words without feeling more or less clearly the rhythmical impulse which guided the child in the selection of her words. The subjects from which she had to select her words were ill-adapted to rhythms, and it is on this account, we believe, that the rhythm is not so perfect as in the previous cases.

THADDEUS L. BOLTON.

It is generally known that Pinel and Esquival, who originated the systematic study of insanity in France, adopted the systems of Locke and Condillac as their basis; that Griesinger followed the philosophy of Herbart, although with slightly less fidelity; that Hughlings Jackson and Mercier follow Herbert Spencer in their conceptions of not only epilepsy, but of insanity generally. In education also, the influence of Herbart pervades and completely shapes nearly all that has been written in Germany concerning the theory of primary education scarcely less than did Hegelian ideas dominate theories of higher education in the days of their ascendancy. In this country and in England, Spencerian ideas seem just now likely to be no less controlling. There is much evidence that the tide is now turning and that the study of children, the brain, senses and insanity is giving its concepts to philosophy.